The Christian Sun.

State Library

In Essentials—Unity, in Non-Essentials—Liberty, in All Things—Charity.

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The next "World's Fair" is the Alaska-Yukon exposition to be held at Seattle, Washington, in 1909.

The LaSalle hotel, Chicago, is to be the largest in the world, being 22 stories high and containing 1,172 rooms. The cost is to be $6,000,000.

Under the protection of our flag are 22,018,878 Roman Catholics, two thirds of them being in the U. S. and one third in our island possesions.

The Countess of Yarmouth, who was Miss Alice Thaw, sister to Harry K. Thaw, was granted a divorce from the Earl of Yarmouth by a London court Feb. 5.

While the home-loving and home staying man or woman are to be commended, it is possible to stay too close to one's own domicile. Visit your neighbors and take your wife along. You can generally learn something useful, and companionship of the right kind keeps tre heart young.—Ex.

The Ways and Means Committee of our National Congress is considering a bill imposing a tax upon all dowries, gifts, settlements or advances of properity made in consideration of marriage by subjects of the United States to persons other than citizens or subjects of the United States. The tax is fixed at 25 per cent of the dowery. During the last twelve years about $900,000,000 has been taken out of this country by foreigners who marry Ameriean girls.

One of the most highly prized magazines coming to our table is the Atlantie Monthly. And no magazine in America has a more honorable and notable career. It has always engaged the best literary talent on its editorial staff, and among its contributors. Among the notable articles in the February Atlantie are "The Significance of Political Parties," "The Country Banker," "The Poetry of Leigh Hunt," "A Care for Winter," "The Revival of the Poetic Drama," "Confessions of a Railroad Signalman," and "The Protection of Immigrant Women." The Atlantic is published by the well known firm, Houghton & Mifflin, Boston, and sells for $4.00 a year. There is no higher class literary magazine in America.

THE INDIVIDUAL.

We hear a great deal about the salvation of soeiety. We are told that we have given too much attention to the salvation of the individual and not enough to the redemption of society. We should devote our energies to the redemption of the eity and the nation.

But our Lord was interested in the individual. He taught us to direct our prayers and efforts toward the individ ual. Among the many lessons of the parable of the lost sheep this is one. The good shepherd is interested in the individual sheep. He loves the whole floek, but not merely as a floek. Although he may have 100 in the fold, if one of them should become separated from the rest and wander away he would miss it. He would desire to have that one. His mind and heart are fixed on that one stray sheep, for the time being, more than on all the rest. All efforts to induce him to dismiss it from his mind, all arguments on the ground that he has enough without it would be repelled with scorn. He will go after that one.

It is so that our Heavenly Father is interested in each individual soul. He has millions of souls in this world to care for, to love and to cheerish and how many millions more in other worlds more noble and more worthy, we cannot know. But if one of all these myriads in the world below and in the worlds above should be ensnared by evil and wander away from God, He will not be content with the praises, the services, and the love of all the rest while this one is lost. There is not a soul in the world that is so obscure, so ignorant, so unworthy and worthless that God does not take it on His herat and keep it there. He is bereaved when one of His own goes astray. As a father is bereaved when one of his own children wanderes away, God is wounded and hurt when one of His own is lost. We know what bereavement is, but it is difficult for us to think of God feeling as a bereaved father feels. But this is the lesson of this group of parabls.

We do not object to the redemption of the whole community. It is well to seek after the complete reformation and regeneration of society. But two things must be remembered. First, society cannot be truly regeneratedd in the mass. Gospel regeneration is individual work. When the church attempts to make the city or the state Christian it always does its work superficially. It is not a new thing. The church has given us an example of its work at saving nations in the mass. The people have been baptized and called Christians, and then left to live just as they did aforetime. The statue of Jupiter, taken from a pagan temple and installed in Saint Peter's Church, is just as bad as it was before. It is paganism baptized. Such national redemption is not much better than none. If we shall attempt to Christianize the community without working through individuals we shall land in the same error.

Second, it must be remembered that when the individuals of a community shall be regenerated soeiety will be regenerated also. Just in proportion as sinners are converted and saved from their sins society will be regenerated and not one whit faster. It will take a long time. Perhaps it will. But it were better to take a long time and have the work done thoroughly than to rush it through in a decade and have no valuable results. Long or short this is the process. It is the way of Christ. We must save the world by saving the individuals in the world. The other way seems easier. This is one reason why it has become so popular. Some have become weary in well-doing, and think they have found a short and easy method. There is no short way, no easy way. It is a struggle step by step. Surely, there will come a time when multitudes shall abandom their idols in a day, and flock into the kingdom of our God with songs. But that time is not yet. The day is dawning, but the sun has not yet risen. Till that good day shall come let us labor on, seeking the lost sheep one by one.—N. Y. Christian Advocate.

A card from Rev S. B. Klapp tells that he has been very sick, missing two of his appointments, those at Pleasant Ridge and Ingram. He is improved now and hopes to be himself again shortly.

That is indeed a great sermon The Sun presents this week from Rev. J. J. Summerbell, D. D.

THE TRUE VICTORY.

A Sermon by Rev. J. J. Summerbell, D. D.

1 John 5:5. "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

John loved this doctrine. It gave him his power in preaching. To cause it to be believed, he wrote his gospel. The doctrine is true.

It is proved by the testimony of God. For God himself said of Jesus, when he was baptized, "This is my beloved Son, in whom I am well pleased." God said it again, on the mountain, when Jesus was transfigured; in the presence of Peter, James and John, with Moses and Elias standing in the glory cloud. Then the first witness for the truth of this doctrine is God himself.

It is proved to be true by the claim of Christ also. His own language was, "I am the Son of God." When he was on trial for his life, also, when Caiphas adjured him to answer whether he were the Son of the Blessed, Jesus answered him, "I am." Observe, at this time he was on trial for his life; and his confession, or claim, promptly led to his condemnation as guilty of blasphemy. Thus we have as witness for the truth of this doctrine, God and Jesus.

The greatest man that ever lived, of whom Jesus said, "Among those born of women there hath not arisen a greater than John the Baptist," said, "And I knew him not: but he that sent me to baptize in water, he said unto me, Upon whosoever thou shalt see the Spirit descending, and abiding upon him, the same is he that baptizeth in the Holy Spirit. And I have seen, and have borne witness that this is the Son of God."—Thus far we have as witnesses God, Jesus, and John the Baptist.

It is proved to be true by the evidence of John the Evangelist, who said he wrote his gospel to prove it (John 20:31): "Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book: but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name."

How can we have more blessed witnesses to the truth of a doctrine than God, Jesus, John the Baptist and John the Evangelist?

That Jesus was the Son of God was proved by the circumstances of his life, which we cannot take time to show; but mention especially, according to the evidence of another witness, Paul, that he was "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection of the dead.'

It is a truth of importance: for it concerns God himself, and he has taken care to declare it plainly and directly. He has not spoken from the skies to teach geometry, nor uttered a voice out of a cloud to teach chemistry. But on a mountain and at Jordan's waters he said clearly of Jesus, "This is my beloved Son.,, It must be a very important truth for God went on the witness stand to prove it.

It was so important that Jesus said "Upon this rock I will build my church, and the gates of hell shall not prevail against it."

Believing it, imbued with it, saturated with its thought and spirit, the early Christians succeeded in their ministry. Without a home and foreign missionary society, without the assistance of any earthly financial corporation, they went forth preaching that Jesus was the Son of God; and they overcame the world.

Men believed, men were converted, men were baptized.

"What doth hinder me to be baptized? "If thou believest, thou mayest." "I believe that Jesus is the Son of God."

To preach Jesus without that truth, is to talk of lilies without beauty, of roses without fragrance. But fully imbued with the doctrine that "Jesus is the Son of God," fishermen and tentmakers overcame the Roman empire; an object lesson to our present day missionaries of how to get the victory.

It is a truth that produces marked effect on him who thoroughly believes it. You cannot thoroughly believe it, and not be stimulated by it. "Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God" (1 John 4.15). In ancient times, to say that Jesus was the Son of God, caused the Christians to be hated by the Jews, and to be ridiculed by the Greeks; but both surrendered to the full believer.

But this belief must be with the heart, as well as with the mind. It must be believed in the Bible sense, in order to "overcome the world." He that believes it, must believe it with such enthusiasm that it will be a rallying cry on the battle-field. The warrior must not believe that Jesus is the Son of God in the same sense in which Moses or Adam was the Son of God. That belief works no miracles, redeems no sinner, and is not worth telling. The true doctrine must be held like the watchword in the conflict. It is a fierce battle to which the apostle alludes, when he says, "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?"

John refers to the conflict between God and evil, between life and death, between light and darkness, between heaven and hell, between truth and error. We see the signs of the conflict everywhere. Light or darkness prevails; truth or error; life or death; the organic or the inorganic; one or the other.

And in this conflict, the words have come to have a special meaning: "He that overcometh the world is he that beleiveth that Jesus is the Son of God."

The world means the opposite to God: that which resists him; earth-born machinations; forces of evil and unrighteousness.

It is an interesting and encouraging thought that there is some one who can conquer the world. It is such a wonderful thing. And yet a weak woman can do it; a little child can. But Alexander failed; though he was called "the Great" We all understand that it is not necessary to have armies at command, to overcome the world; nor is it necessary to be learned; nor to have office; nor to be popular; nor to have social distinctions; nor to be a mighty genius; nor even to be strong physically.

To overcome the world is not to be an Alexander: for he did not overcome it; he never met the armies of Rome. He was overcome by the world, in the last of his life. It was the world power that overcame him.

To overcome the world is not to be a stoic; although to overcome the world is to suppress selfishness and the forces of evil; to govern the ambitions; to dominate pride; to temper the critical spirit. The Christian in this way overcomes the world.

Remember the praises heaped on Themistocles for his self-control, when Eurybiades, lifting his stick as though to strike him: Themistocles saying only, as he saw the staff raised, "Strike, but hear me." Themistocles has been praised through the ages for thus governing himself; but such events happen often in the lives of Christians. They all the time control their appetites, govern their ambitions, and restrain their desires.

To overcome in this way is one great distinction of the Christian; of him who thoroughly believes that Jesus is the Son of God.

Then the woman need not be a Semiramis to overcome the world. Even a child can do it. The little girl, who last Sunday was led into the waters of baptism, pure and spotless as a lily, and who when called on in the large public prayer-meeting calmly knelt and offered her simple prayer, is a victor over the world. She has conquered fear; she has merged her shrinking modesty into spiritual courage; and temptation has became her chariot instead of her destruction. She has defeated the world's agencies. In the conflict with the world

she has been reinforced by the great "Captain of the Lord's Host," the Son of God, whom she loves so well; and the two are a host, the two are a majority. The little child becomes great; greater than Caesar, greater than Napoleon, greater than Hannibal: for Hannibal had his Zama, Napoleon had his Waterloo, and Caesar had his Brutus. The child that thoroughly believes that Jesus is the Son of God, and that he is her brother, even though she might be defeated for a time, will be sure to rally, and in the end conquer the world; she will overcome it thoroughly.

This truth that Jesus is the Son of God, opens our eyes to great sentiments. Dealing in such mighty thoughts, (as though making them capital in commerce), we become spiritual merchant princes; indeed, we become kings, we become priests, we become prophets, we become heirs of God, we become joint heirs with Christ: for the thought ever comes into our hearts that Jesus has been with us, that he is waiting at our board, that he has slept under our roof, that he has been in our company, that he has sailed over Galilee with us, that we have leaned on his breast at the table, that we have followed him up the mountain side; that our sins, however, have led him to Calvary. He is our Jesus; ours by the proprietorship we have gained over him by comradeship: comradeship in the reproving of Peter; comradeship in the fear of death and of faith toward God; comradeship at the Cana marriage feast; comradeship in the ecstacy of Jordan's waters; and comradeship in the exaltation of the trans figuration on the mount.

Yes, he is our Jesus; but he is the Son of God.

If he is our Jesus, his father is ours, and we belong to the heavenly family, and we are great. Certainly there is nothing too good for us; all things are ours: and we understand what the apostle meant, when he said, "All things are yours; and ye are Christ's; and Christ is God's."

This greatness appeared in the more marked triumphs, which the early Christians exacted of a hostile world, whose thinkers were startled by this doctrine, that Jesus is the Son ofGod, and that his preachers were his brothers by a spiritual birth.

The truth that the stream cannot rise higher than the fountain troubled them not in their poverty, in their ignorance, in their martyrdom: for the fountain of their life, and the one whom they belonged to, was God; they were sons of God, for Jesus was their brother. In their souls they trod earthly glory under foot. They scorned the earth that could be directed or controlled by sin.

The comfort of home and domestic enjoyment they counted but as vanity, and they sacrificed the society of those most munificently endowed with worldly advantages,—all, except that of the Son of God, who himself had overcome the world.

But some one may say that this was not overcoming the world; but rather an evasion of the world's difficulties, escaping from them, or flanking them. But we reply, it is man's best way. How do you overcome the sea? Do you press its waves to the right and left, and thus make a path for your crossing of the mighty ocean? No; you harness the steam, you make it work in your engine, and with rudder concealed under the waves, and propeller pushing, you ride over the waters, evading as far as possible their physical power. When you conquer the horse, you do not do it by hurling your muscular power directly against him; but you put a bit in his mouth, and take advantage of your superior mental force.—And so you must conquer the world. You must use the higher agencies against the lower. As man uses his intellect to overcome the sea, and to conquer the horse, so he must use the spiritual life within him by his faith in Jesus as the Son ofGod, to overcome the world's matter, passion and intellect. Matter is overcome by intellect, and intellect is overcome by faith. The higher rules the lower; but overcomes in its own way.

By the Christian's way of overcoming the world, pride is bound, avarice is restrained, and all the world's forces are subdued, and he conquers the world. The cross of Christ is like the bit put by faith in the world's mouth, or that of carnality; and the Christian goes where he wills to go, through fear, across deserts, over mountains, in scourgings, in imprisonments, in calumny, in riches, in poverty. In it all the world is overcome, trained, an obedient steed to bear the brother of the Son of God to the Father's house at last.

He that believes that Jesus is the Son of God is the master all along. In ancient times the dying Stephen was the victor over the world. The Christian gets the true and real good of the world. He has a sense of ownership, being God's child that the worldy minded man does not understand. And looking toward the skies, he says, There is my Father's house.

Looking about him on earth, the Christian says, The flowers express my Father's ideas of beauty; and the singing of the birds, the forest decked in color, the rustling of leaves in autumn, and the sweet tones of the human voice. The mountains belong to my Father. The ocean is my Father's. Thus the Christian gets the good of the world. He feels that he is a relative of God, and God will take care of him, no matter how long the battle may be.

Christ promised, "To him that overcometh, will I grant to sit with me in my throne, even as I also overcome and sat down with my Father in his throne." We are the brothers of the Son of God. "Who is he that overcometh the world, but he that believith that Jesus is the Son of God?"

Dayton, O.

TIME.

Old father time with plumed wings, hour-glass and mowing blade is reaching out his hand for us all to bind us in his inevitable embrace. Upon the once full and ruddy cheeks was painted the bloom of youth and health, but now deep long lines are drawn in them, and the bloom of youth has been wiped off by the hand of time. The long shadows of evening serve to remind us of the words, "Then cometh the end," but let not this thought disturb you nor exclude the happiness you ought to enjoy. Said an old traveler over the way of life, I never felt so young as I do today—through the outward decay the inward man is renewed day by day, and as these gray hairs adorn my head, I feel that I am blooming for eternal day, and it all tells me that I shall soon live in perenial youth, when the tear dimmed eye shall be perfectly clear, and where endless raptures shall fill the soul. When time shall be swallowed up by eternity, and when the high and lofty one who inhabits eternity declares that time shall be no more. Sitting by the dim flickering fire is an old man, he is very much bowed by the weight of many years pressing heavy upon his once strong broad shoulders. His hair looks whiter as twilight sheds its dimness upon him. He looks into the glowing fire as it sends out a comfortable white heat, and muses while the fire burns, thinking of the sunny days when life was young. Upon his honest face a smile often plays sometimes mingled with a tear and a deep sigh, years in the past were vividly recalled. Memory was busy and the events of childhood and manhood days rushed through the mind. In surveying the great space of time, he whispers, "That was then—this is now. Time and tide waits for no one; and the flying days hasten me on to the immortal goal."

Let thought run backward over the past and see that young man as he leaves school, home, and friends, and goes forth to make himself useful. He succeeds

sometimes, and often he fails, but with manly courage he lifts himself over failure and grasps the prize of success. With a brave look, a steady nerve—honest acts, and a truthful life he stands upon the height of time as the delight of his friends and the admiration of the world. Often he would see there is a way that seemeth right but he would think the end thereof are the ways of death, and being a man of sense he loved life and lived a beautiful character. O. a life filled with beauty is so admirable. Divest it of every thing else—take honor, fame, and every earthly charm away, but give, O, give him that life which is hid with Christ in God, and the radiant hope which fills his soul will outshine the splendors of earth.

To save, to redeem, to improve time is a most important thing to consider and do. Read what that profound and helpful writer says about time in the third chapter of Ecclesiastes, and it may help you to think better, act wiser on this important subject. Look at your picture in the different decades in your life, and you will notice how time has worn and changed you. It is so with all as they linger on the shore of time looking for the dawning of eternity and for the bright day of perpetual youth and everlasting life.

J. T. Kitchen.

Windsor, Va.

FAMILY WORSHIP.

By Rev. Horace G. Cowan.

Family worship ought to be a vital part of the daily life of every Christian family. The regular gathering around the table three times a day, for food is not more essential to family needs than the assembling at the family altar for worship. The former ministers to the body which perishes, but the latter to the soul, which may live forever.

Two things are essential to the proper conduct and spiritual appreciation of family worship. First, it is needful to clear away some misconceptions and abuses which have gathered like mosses upon an old tree trunk, around the time-honored institution of family worship. Secondly, the right point of view in worship must be obtained.

1. A very common expression, after an evening spent in conversation or labor which is anything but worshipful in its tendency, is, "Let's get ready for bed," after which the head of the family arises and takes hold of the back of his chair, and looking around at the assembled family and guests, says, "Brother——, lead us in prayer." The prayer which follows may be reverent and worshipful and those who have knelt may feel that they have been led to the throne of grace; but prayer as a preparation for bed has been established in that family, and few would think of having it at any other time or for any other purpose.

This custom finds its greatest abuse, perhaps, in that house where only the family are present, and where father is weary from his labor throughout the day, mother is busy with "much serving," and the children, having studied their lessons for the next day or engaged in games, are tired and sleepy; and mother, having finished her evening tasks, comes and sits down with a yawn and a sigh, and says, "Let's get ready for bed.' Father is too sleepy to assume a worshipful mood, with difficuly can he collect his thoughts or frame his words coherently, so as to "worship the Father in spirit and in truth," and his depression of mind and spirit is shared by each member of the family until it is doubtful if any really worships during this exercise which is called by courtesy, "prayer," but which, to be strictly truthful, we would much better call a getting-read-for-bed. It may be that He who knows all the weakness of man, because he has felt the same, will look with compassion on those who meant to worship Him, and will say, "Sleep on now and take your rest. The spirit, indeed, is willing, but the flesh is weak."

But not all families confine worship to the bed-time hour. Some have morning, as well as evening prayers. At least, this is supposed to be the custom, but the visiting minister would not know it from the invitation given him. When all the members of the family are duly assembled, the father or the mother, usually the latter, hands the preacher the Bible and says, "Will you read?" Of course he will read, and, as his custom is, will pray afterwards. But what stranger to family devotions would know that prayer should follow the reading, from the question asked in presenting the Book? Would it not be better to ask, "Will you read and pray?" or, "Will you lead our worship?" Whatever may be the expression used, whether it to "have prayers," or, "conduct worship," "lead our devotions," the thought of worship should neither be banished nor disguised, but should be assigned as the chief racson for the family assembly.

In commenting upon public worship, a recent writer said that one might be in a given place for a year, and during that time would receive many invitations to attend church, or Sunday school, or Christian Endeavor, but would scarcely receive an invitation within the year to attend the worship of God. The former terms may mean the same thing, but there seems to be no good excuse for hiding the fact that God is to be worshiped by invitations to attend exercises in which it is possible that God may not be worshipped. So of the gathering at the family altar, let it not be thought that "getting ready for bed," or "reading," or even "prayers" is the equivlent of worship, but let the real object of the family meeting be indicated by terms which leave no doubt as to its purpose.

2. "The true worshipers shall worship the Father in spirit and in truth." Whether it be public, family or private worship that is to be engaged in, this view-point should not be lost sight of. Worship out of the spirit and out of truth is a mockery. "If there are only forms and ceremonies and ritual, there is no more real life than in the clothes of a dead man or woman. The one reason for true and spiritual worship is given in the truth revealed to us, "God is a Spirit." To Him no attitude or ceremonial of man which is separate from "spirit" and "truth" can be acceptable. Man must draw near to God in the spirit, for flesh and blood cannot commune with the Spirit, and only by that divine impress upon human nature can man fit into and appropriate the spiritual nature and blessings of God. And man cannot worship God in pretence, for "God is not mocked," He knows the thoughts, and looks upon the heart rather than the outward appearance. How appropriate, then, the words of the apostle, "Let us draw near with a true heart in full assurance of faith."

The worship of some is like that of the mother of the sons of Zebedee, who came to Jesus, with her sons, "worshipping Him, and desiring a certain thing of Him." It is not wrong to desire certain things of God, for He has taught us to ask Him for the things we need; but this is not all of worship. If we come to our earthly parent or friend asking continually for gifts or favors, and giving no thanks or no appreciation of their love and goodness, we may reach the limit of endurance on their part. Jesus has told us to ask largely, that our joy may be full, and has said, "Him that cometh to me I will in no wise turn away." But God is pleased to have us come to Him with thanksgiving as well as with petition, with praise and adoration as well as in a receptive attitude, expecting blessings. "It is a good thing to give thanks unto Jehovah, and to sing praises unto thy name, O Most High; to show forth thy lovingkindness in the morning, and thy faithfulness every night," and it is very appropriate that this should be done at the family altar.

And this means that the leader of the

family devotions must be one who knows what worship is, he must know the way into the Holy of holies, and "have learned the wondrous secret of abiding in the Lord." It is related of a pious soldier, who daily went to a grove near the camp, for prayer, that he was arrested upon the charge of holding communication with the enemy while in the grove. He stoutly maintained his innocence, and asserted that his purpose in entering the grove was for prayer.

"Well, sir"; said the commanding officer, "if you believe in prayer now is the time for you to pray, for you have but fifteen minutes in which to live."

At this the soldier fell upon his knees and committed himself to God with such ficer said, when he had finished, "A man who can give so good account of himself at review, must have often been resignation and confidence that the of- at drill. You are pardoned."

Likewise the one who leads the review of family worship must be faithful at the drill of private prayer. The beginner finds it a burden to pray in the presence of wife, or husband and children, but the one who is often on his knees before God in the closet will not shrink from duty in the family circle.

As a rule the father or the mother should lead the family worship, giving the precedence to properly qualified guests as the occasion may arise. But if neither father nor mother are praying people, then it is in order for a child to take the lead, such an one knowing the Scriptures and the power of prayer. "A little child shall lead them" is sometimes fulfilled in the family worship, and also in the way of salvation.

It is quite appropriate to give each member of the family a part in the daily worship, letting them read the Scriptures alternately, taking part in the singing (if singing be used,) and in the repetition of the Lord's Prayer (if that be used.) These, as well as the proper time for holding worship, are details which should be left to the judgment of each family. The point to be insisted upon is that the time be taken, no matter what the pressure of work or the distractions of "company" and recreation. In view of the need of worship and of its attendant blessings, one cannot afford not to take the time for it, whether it be morning or evening worship, or both. The example of the early Christians is worthy of imitation, "not forsaking our own assembling together, as the custom of some is, but" "they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers."

A remarkable call to prayer is credited to the Wall Street Journal, and is given here as an appropriate conclusion to this paper:

"What America needs more than railway extension, and western irrigation, and a low tariff, and a bigger wheat crop, and a merchant marine, and a new navy, is a revival of piety, the kind father and mother used to have—piety that counted it good business to stop for daily family prayer before breakfast, right in the middle of harvest; that quit field work a half hour early Thursday night so as to get the chores done and go to prayer meeting. That's what we need now to clean this country of the filth of graft and greed; petty asd big, of worship of fine houses and big lands and high office and grand social functions."

To which let all the people say, Amen!

Cowan, Montana.

WHAT LAYMEN MAY DO .

This is the perplexing problem in the modern age. The Kingdom of heaven is as an householder who went out to hire laborers inhis vineyard. He went out at different times of the day until the eleventh hour. All this time spent in looking for men to do something. We need men in the church who will do something. About the same excuse is offered by the brethren that was offered on this occasion. "No man hath hired us." That is the all absorbing question. I must make something or I can not give my time. Where are the sacrificing men of the modern age who are willing to forsake their business for the salvation of a soul? Where are the John Wesley's of long ago? Where are the good old lay brethren who are willing to meet the pastor of the flock and strengthen his preached gospel and earnest prayers by an occasional Amen? This is one way the boys and girls of long ago were made to feel the solemnity of divine worship.

There was a time the writer remembers, when some good men lived and prayed and used their hands to caress the little lambs of the flock. Oh! the memory of those days! How refreshing and comforting; though those old sainted mothers and fathers are resting in the cold and silent grave. What can be written a half century hence of the actions of those who occupy such responsible positions as today present themselves to our lay brethren? Now, brother reader, are you a householder? If so you may rest assured that your heavenly Father will require all of you that is possible. In this age of wisdom and activity it seems that this man was very active. He was out so many times in one day looking for laborers. He was not satisfied until the day was about gone. Earnestly and enthusiastically at work without appologizing for his persistant efforts. I am of the opinion that if our brethren of this great and glorious age were as active as was the character in this Bible text, we would move mountains of rindrances from the human family. The preacher cannot do all that is to be done. His lay members must take up the work and carry it forward into execution. How delightful is the work of the Lord in revival time when all are at work. The preacher reaches Pisgah Heights and feels that the Lord is blessing his faithful efforts but, alas! there comes a time when he feels that the good Lord has turned his face from him and his charge when he goes to his appointed time to continue the work of soul saving and looks around and finds Brother A, B and C and their good wives out of place and when he has opportunity he visits them and finds the same reason set forth in this text. "No man hath hired us." There was no money in my going to the church that I knew it was time for the special offering and I needed my money to use for my family's comfort. I know all about what my duty is in church but I do not find the will to do that duty. Now let us consider the payday. It came that evening. All were called and given their wages, beginning at the last one that came in and every man raised a penny. At the close of every day's work we render to God there comes a consciousness of heaven. I have done what I could. It is all in the past, whatever it be of duty performed or of duty not performed. May the good Lord awaken the laity of this most glorious age of all ages so that the much needed work will be done.

A. P. Barbee.

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Who want to feel secure always bring their recipes and prescriptions to us for compounding.

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FOREIGN MISSIONS.

A Cry For Help.

"And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him saying, Come over into Macedonia and help us" Acts 16:9. Paul and Silas were moving under the Spirit's direction. "Forbidden of the Holy Ghost to preach the word in Asia" and suffered not by the Spirit to go into Bithynia they came down to Troas. How much it means to be led of the Spirit! Here the vision is seen and here the cry for help is heard. "And after he had seen the vision, immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them" Immediately! There was no time for delay. They were not disobedient to the heavenly vision. The conditions of the lost appeal to the christlike soul. The heathen world is susceptible to the gospel. They need it whether they realize it or not. They feel their need of something that they do not possess Some may resist for a time the teaching of the gospel but it is the power of God unto salvation to many who are believing. Like leaven, it is working, slowly, sometimes, but always surely.

A special appeal comes to the church. Some are responding. It is becoming more and more evident that the great of the church is to make Jesus known. While we wait souls are dying without hope. Why do we sleep over a matter in which there is so much involved? There is a vision for every christian man and woman. It has not come to many because they are so engrossed with the affairs of this life. Their vision goes no farther than their own church or community. Much that they do is simply an excuse. Their heart is not in it. They don't do it as unto Christ. They are simply existing. They do not enjoy religion. They are too self-centered. This may seem to be a esvere criticism, but it is trne never-the-less. I am in a good humor but sad at heart as I think over this state of affairs. Have you seen that beckoning hand? Have you heard that cry of need? Some have eyes and see not, ears and hear not. But thank God there are some who see and hear and we rejoice that this number is enlarging. Awake thou that sleepest! Lift up your eyes and look! Study the subject of missions. Pray for the missionaries and the spread of the gospel, and "as you pray for the heathen in darkness ask largely, but give as you pray" It is a momentous question. The King's business requires haste. "If we tarry till the morning light some evil may befall us" Lets get in an attitude of obedience. "I will hear what the Lord will speak" The missionary problem involves not only the salvation of the heathen but the welfare and development of the church.

The church that is not missionary is dying or already dead. "Never before was the Christian Chuch face to face with such a crisis as now presents itself; and never before was the call louder to enter the wide open-doors and take immediate possession for Christ. if the church fails to respond to tne call and allows the present opportunity to pass this failure is fraught with disasterous consequences to the church and the world." "When the Christian Church recognizes the magnitude and urgency of the work and when the majority of its members are willing to admit the fact and act upon it that the chief end for which the church exists, and for which the individual members ought to live, is the evangelization of the world, only then will the church have the power and influence in the world which the Master intended her to exert."

W. D. Harward.

Norfolk, Va.

LETTER FROM REV. J. W. WELLONS.

Last November when I was at The Eastern Virginia Conference, I spent a night with Bro. James Wagoner. Bro. Henry A. Rawls was there also. News reached me, a few days since that Bro. Wagoner, who was a man of unusual size and weight, and who was most cordial in his home and loyal to his church, has passed away. He has received his reward in that better land above.

Bro. Rawls and I spent the remander of conference with Bro. Parker, the railroad agent, most pleasantly together, as old friends of long standing. We spoke of the many conferences of former years. He was always prompt in his attendance, one of the first to reach the conference; prompt in this as he was always in all his business. When we parted we shook hands to meet no more on earth. Bro. Rawls was my senior, but was more active and his memory rather better than mine. How soon the death angel came for him, for his labors and toils in this life were done.

My dear old friend, Col. Alexander Savage, was there also in feeble health and we will not meet in many more conferences, but will soon meet in the great conference above where parting will be no more. J. W. Wellons.

Elon College, N. C.

"The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore"

HARRISONBURG LETTER.

The "good old winter time" is here in dead earnest. The ground has not been clear of snow for over four weeks and a fierce snow storm is raging now. The weather has been extremely cold sometimes at and below zero.

We held our business meeting at Timber Ridge last Saturday. The ground was covered with several inches of newly fallen snow and the day blustery but quite a number of faithful members attended. A business meeting every quarter is something new to this congregation they having had only one business meeting per year. The majority of the members seem to like the new plan. The principal work done at the last meeting was the revising of the church roll.

We received two members at our quarterly meeting at Bethlehem Jan. 25. A great forward step was taken at this meeting in electing a committee to confer with other churches in regard to building a parsonage. We haven't a parsonage in the conference at present. This is one of our most progressive churches. Three fourths of our conference apportionment is in hand. We rejoice with Bro. Andes in the great success in his meeting at Linville.

The community at Timber Ridge has been saddened by the death of sister Malinda Johnson, wife of Bro. E. R. Johnson. The deceased was one of the sweetest Christian charecters I ever met. She was a great sufferer but bore it with great patience and Christian fortitude.

W. T. Walters.

Harrisonburg, Va., Feb. 5, 1908.

A SURE CURE FOR WINTER.

Keeping the hens, and the two pigs, the horse, the cow, the four boys, and the farm, for the year round, is a sure cure for winter, and for a great many other ills. In addition to the farm, one must have some kind of salary, and a real love for nature; but given the boys and the farm, the love will come, for it lies dormant in human nature as certain seeds seem to lie dormant in the soil; and as for the salary, one must have a salary—farm or flat.

The prescription, then, should read:

R

A small farm of an acre or more,
A small income of a thousand or more,
A small family of four boys or more,
A real love of nature.

Dose: morning and evening chores, to be taken daily, as long as winter lasts. Dallas Lore Sharp, in the February Atlantic.

FIELD NOTES.

Pleasant Ridge.

I will give a few items from my field of labors. On the first Sunday I preach at Pleasant Ridge. This is ratner a small church; but splendid people who are not neglectful of their duty. We miss Rev. Crutchfield and family very much, both in the church and S. S. Rev. Crutchfield had been Superintendent of the S. S. for some time. He has moved near Ashboro.

We note with pleasure the return of Rev W. W. McKaughan, from the west, who had been on a visit to his relatives for several months. Sister Elizabeth Huffines, possibly the oldest member of this church is rather feble.

Ingram, Va.

The second Sunday and Saturday before I preached at Ingram. This is an interesting congregation; people who love God and their church. While there I visited Bros. J. W. Carlton, and T. A. S. Boyd. I was truly glad to meet these dear faithful soldiers and their families, whom I met before and to whom I preached as pastor at Pleasant Grove from 1886 to 1890. I found in the pleasant home of Dr. Kent, the evidence of Christianity. Ingram is the fair daughter of Pleasant Grove, and nothing but success could be expected of this church.

Mt. Pleasant.

This is the second year I have been preaching at Mt. Pleasant.W. N. C. conference. There the 3rd Sunday I found a large congregation to hear the word. I received one into the church and baptized one. At night I preached at Buffola School, where Bro. John Spivey a deacon in Mt. Pleasont is the Supt. of a good S. S. Here the congregation was large, about all the standing room was occupied.

Keyser.

The fourth Sunday I preach in Keyser. Here we have a good earnest people. Some of the spirit of Bro. J. A. Mills still remains there. Last Sunday I received one member into the church and ordained Bros. John Campbell. C. H. Van Densen, and G. W. Wilks, deacons in this church. The S. S. is interesting with young Rev. G. H Keith, Supt.

I will say so far as I can see, my churches seem to be in a very good condition. Yet I feel sure that we all need more of Christ and the power of His spirit in the work; then the temporal affairs of the church will not be neglected.

I am looking for greater revivals this year for two reasons. first, when people are comforted with financial embarrassment and adversity threatens them they become more spiritually minded, less extravagant and more economical in this habits.

Second: The question of prohibition is to be decided by the people of our state. This involves two great thoughts: right and wrong. On one side is God and right, and on the other side is man's worst enemy and wrong. To deal with this as standing before God in the Judgment should cause men to think and act not from financial gain and force of habits; but do God's will, and when His will is fully done by us, His creatures here, we will live in the midst of a great revival. Can we to this end pray that His "will be done.,,

S. B. Klapp.

Greensboro, N. C.

HOLLAND ITEMS.

Sunday, Feb. 2, was a real cold, disagreeable day. So cold the writer did not attend the Sabbath-school exercises as he usually does. He has always since arriving at the age of maturity, and even before taken much interest in the Sabbath-school exercises. We learned that the Sabbath-school was tolerably well attended, notwithstanding the extreme cold. Deacon I. A. Luke is superintendant, and he endeavors to adopt the latest and most enspiring methods to insure success and growth.

We do not usually have regular religious services, first and third Sunday nights. The services being usually led by the deacons, and yet, those meetings are generally well attended. Rev. Bro. Sailor is travelling and lecturing in the interest of a benevolent work .He gave us a strong, clear, and most intelligent lecture on the subject. But the theme being new and not so well understood, did not meet with success as he perhaps had hoped. The collection for that purpose, I think was between seven and eight dollars. His lecture was strong, clear and was much enjoyed by the writer.

Our friend and neighbor, Mr. Z. T. Holland, has been sick for several days. He is one of the oldest and first settlers of our village. He commenced business here as a merchant several years ago and made quite a success of it. But he has retired from active business. And unfortunate for him he has never been married, and hence, his success in business has not added materially to contentment and happiness. He no doubt now realizes his mistake. It is true he has relations and friends to care for him, yet they cannot fill the place with constant, tender, caro like a boon companion.

Since writing the above, my son, Dr. J. G. Holland has arrived, and thinks Mr. Z. T. Holland's condition is no better, and that there is little, if any hope of his recovery

In conclusion, I would say my touches of paralasis have not been so frequent, or so effective as they were some time ago. Yet though slight and not so frequent strokes, may only be premonitions of greater pain, and the next touch may come with greater force, and telling effect. God only knows. In Him I trust.

Mr. Z. T. Holland spoken of above, died this morning, Feb. 6th.

R. H. Holland.

P. S.

Since writing the above, I have received intersting , Christian, brotherly letters from Rev. Bros. P. H. Flemming, and J. T. Kitchen. Both these letters are much apprecated as both of these brethren are highly esteemed.

I have also received a nice, christian letter from Bro. J. R. Bird, a Methodist brother. Although not of our church, he seems to have a special regard and warm friendship for me, and his letters are much appreciated.

R. H. Holland.

STATE OF OHIO, CITY OF TOLEDO, LUCAS COUNTY. [SS.]
Frank J. Cheney makes oath that he is senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Cure.
FRANK J. CHENEY.
Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.
A. W. GLEASON,
[Seal] NOTARY PUBLIC.
Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces of the system. Send for testimonials free.
F. J. CHENEY & CO., Toledo, O.
Sold by all Druggists. 75c.

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Store for DRUGS, SOFT DRINKS, and anything desired in drugs and Toilet Articles.

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Get a complete Business Education. The railroads and business houses want you as bad as you want a position with them. But you cannot expect to succeed in the business world without a business education.
We have at present urgent calls and could place 20,000 telegraph operators at once if we had the men who were qualified. And the demand is still increasing. Experienced and competent instructors, equipment and apparatus modern and complete, separato instruction and daily practice on main line, long distance railroad wire. Also private wires for students from school to school. Students may enter any time. Write for booklets, testimonials, special offer, etc. Positions guaranteed or your money back
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THE CHRISTIAN SUN.

Founded 1844 by Elder Daniel W. Kerr. Organ of the Southern Christian Convention.

Entered at the postoffice at Greensboro, N. C., as second-class matter.

Terms of Subscription.

One Year $1.50
Six Months ..... .75
Four Months ..... .50
Advertising rates given on application.

J. O. Atkinson, Editor and Publisher.

Important Notice.—As readers will see, The Christian Sun is now published at Greensboro, N. C. The office of publication there is 302½ South Elm Street. Our editorial office, however, remains at Elon College, N. C., to which all letters and communications to the Editor should be addressed, as heretofore.

PATENT MEDICINE ADS.

The Christian Sun has decided to exclude form its columns all patent medicine advertisements. In that single sentence is involved several hundred dollars to the Sun's management and a curtailment of income to the editor that he does not like to contemplate. But so far as its present editor is concerned and unless there is a revulsion in his present mental and moral attitude, the die is cast and these columns will carry no more patent medicine advertisements forever.

This is done of our own volition, without coercion, reward, or the hope of reward. We have decided that if the Southern Christian Convention cannot support a church paper without the income of these advertisements then it does not deserve a church paper at all and should close up its publishing business. We put it up to the brotherhood. If we cannot run a paper without the advs. then let's quit.

These advs. pay and pay well. They pay far more willingly, and certainly more largely, than many, many subscribers. But if the present editor cannot live without their patronage he will resign his chair and seek employment elsewhere.

It has come to be a question of conscience with him and for this once at least cost and dollars shall not count.

In the place of these advs. our readers shall have as good and wholesome reading matter as our taste and limited ability will allow.

This one other word, and then to other and more pleasant duties.

Contracts have been made which are not yet complete. These contracts we cannot in honesty and justice annul. This will require a little time, but as rapidly as contracts expire the advs. will be taken out to stay. No new contracts will be made. This will explain why all those advs. do not disappear at once. But a few weeks will eliminate them all.

If Sun readers, friends and patrons have a disposition to help us stem the selfinduced current of financial strain, loss, and stress by asking their friends to subscribe for the paper now, all well and good. It will be appreciated. Otherwise we shall sustain the loss as long as possible and then yield to another. It will take three hundred new paid up-for-a- year subscribers to compensate for the loss in advertisements. Come loss or failure, the entire crew of patent medicine men and their kindred must peddle their wares elsewhere and elsewise than through the columns of The Christian Sun.

"THE PLAN ALWAYS SUCCEEDS"

Under that heading the North Carolina Christian Advocate last week had this plain plea to the Methodist preachers.

"The Raleigh Advocate of January 22, has this note:

'On last Sunday Rev. D. H. Tuttle secured eighteen new subscribers to the 'Old Raleigh' in ten minutes. If this record has ever been surpassed in our Conference, we have not heard of it. Bro. Tuttle has set the pace. Now let the brethren exert themselves to keep up with him. It will keep them busy, for Tuttle is one of the princes of hustlers.'

"Brother Tuttle succeeded because he went after his people on the spot. This plan always succeeds. There are forty churches in the Western North Carolina Conference in which this could be repeated next Sunday if the pastors would make up their minds to do it. Then there are one hundren more in which from ten to one dozen could be secured in the same way. Long winded talks on the importance of taking the church paper amount to nothing. Getting down into the congregation and taking the subscriptions is the thing. The pastor who speaks as one having authority instead of begging the question is always sure to get what he goes after. Why do we not go to work and wind up this business and quit groaning over it?"

In that fashion do our Methodist editors speak to the ministers in whose hands rests the life or death of the church paper. If the editor of a church organ cannot have the active cooperation and support of his ministerial brethren he would as well shut up shop and quit business.

We want to appeal now to our Christian preachers to make an effort in behalf of the Sun such as our Methodist brethren are making for their church paper. Any minister who will appeal to his congregation and then follow the appeal with a little personal work can secure a good list ofnew subscribers. Brother try it.

And this is the great reason now.

Because we have been compelled, by the recent ruling of the postal authorities, to urge that subscribers pay up, we have had to cut off several hundred names from our list. In place of these we want good, paidup-todate new subscribers. This is a necessity if we are to keep The Sun to its present standard.

Brother minister will you not speak to your people about this? And will you not secure from your field a half dozen or dozen new subscribers? It can be done if you will make an effort. This means life and improvement to your church paper.

NOTES AND PERSONALS.

Rev. H. G. Cowan, Cowan, Mont. writes, "We are having a mild winter in this portion of Montana, and, best of all, our spiritual interest continues good. Sunday services and week-night prayer meeting all well attended."

In the splendid sermon by Rev. J. F. Burnett in Sun. of Feb. 5, occurred the sentence, in referring to the Israelites while Moses was on the Mount too long. "They began clammoring for God. Why ask for God?" This should have read "they began clamoring for a god. Why ask for a god?" The difference may seem a trifle, but in reality it is a grave one, and we beg our brother's pardon for misinterpreting his meaning in reading the proof.

We are pleased to receive the third member of The Elonian. The mechanical work is all that could be desired, neat, readable, artistic. The literary features are no less praiseworthy. Dr. W. S. Long's Thanksgiving sermon delivered in the college chapel, Nov 28, 1907 is a volume of valuable information, while Prof. Lawrences's paper on "Whittier, Life and Writings" is exhaustive, thorough and suggestive. "Tennyson's Age and Influence" by Miss Effie Isely is a very readable article, and "Books of My Childhood" by Prof. Lincoln has human interest, is well written and calls up in the reader's mind many memories of childhood days. Miss Pearl Walker contributes a splendid story "Sibyl Deane," and the editorials are worthy. Elon's Alumni and old students should patronize the Elonian for it is indeed a valuable and worthy college periodical.

SUFFOLK LETTER.

Col. J. E. West has been absent from his Sunday-school class and church for two Sundays on account of grippe and will probably be absent one more Sunday. This disease prevails in Suffolk in January and February and cuts into Sunday-school and church attendance. The attendance, however, this winter, has held up very well. German measles has also put in some good work this month;but the death rate has been phenomenally low this winter in Suffolk and the surrounding country. Besides this, the panic has not interrupted work and business here as much as in many other places. Only one plant has shut down that might have done so, if there had been no check in the money market. Taken altogether, we have reason for congratulation and thanks-giving for the winter weather, the winter trade and the religious interest maintained in our churches. I think the shake up in financial circles has had a sobering effect upon the people and moral good will come out of physical panic.

The coming convention in Greensboro, N. C., April 28, to May 1, will be a very important convention and every delegate should prepare to attend. The Convention now has great Institutions and enterprises that require wisdom to guide them and means to support them.

It is worth our while to meet and put heads and hearts together for a few days to make the Christian Orphanage, Elon College, The Christian Sun, the Sunday School, and missions all effective as the objective expressions of our church life. When we consider the brief years in which the College and the Orphanage have been created and then think of the respectibility and position of these Institutions, there is reason for believing that we can make them equal to the best in their class. The great public is watching us and will measure us by these church undertakings. They have already added immeaurably to the estimate which other denominations place upon us; and they have added immeasurably more to the estimate we set upon ourselves. Denominatioual selfrespect is essential to denominational progress and efficiency. The size has less to do with the standing of a church than the work it is doing. Intelligence, consecration, liberality, and loyalty, are elements that will make any church efficient and create for it high place in the confidence and respect of a generous public; but ignorance, spiritual apathy, stinginess, and indifference, merits criticism and invites failure. The first step for every local church is to develop its own brain, heart, and means, and this is primary work for the whole denomination. We have been too slow in this first step; but we are learning a few good lessons and we must stir our people up to make our church equal to the greatest in living right, in giving money, in doing good, and pushing all enterprises.

The weakest point in our history has been the indifference of our leading laymen toward the general interests of the church. We have had many laymen who were enthusiastic in the interest of the local church; but name a meeting or measure at a distance and they are too busy to give their attention or their time. If I had the eye or ear of the laymen I would say to them that true loyalty to a part grows out of the loyalty to the whole. Local loyalty is faulty unless there is loyalty to the denomination. I hope that all the laymen chosen to represent conference in Greensboro Convention will attend; and if I were a congregation, and my pastor did not attend, if elected, I would ask him to resign as pastor of my church. If he was not able to pay his expenses to the convention, I would make up a purse and send him. This would be a very good plan any way. Suppose the church has fifty members and it costs ten dollars to go to the convention. It would be easier for the fifty persons to pay twenty cents apiece than for the poor preacher to pay ten dollars. Some times a minister has four churches and they let him pay his own expenses to the convention. Do not allow such unfairness. Send your pastor and pay his expenses and both of you will feel a hundred per cent better.

W. W. Staley.

ELON COLLEGE NOTES.

The revival meeting conducted by Rev. C. H. Rowland closed last Wednesday evening, resulted in about eighty proffessions and thirty five united with the church. This has been one of the greatest meetings ever held here. The preaching was well done, the congregation entered heartily into the work and the spirit was present in great power working like life-growing leaven leavening the religious life of all who attended.

Rev. W. S. Long, D. D. was here Sunday to assist in the baptismal services and preached an excellent sermon which was appreciated by all and especially by the young converts. Dr. Long is always appreciated at the college as tre father and founder of this institution.

Mr. K. B. Johnson, of Cardenas, N. C., a strong friend and supporter of the college and active member of the Board of Trustees gave a most inspiring moving picture exhibition of the life of Christ in the college chapel last Saturday evening, and explained the scenes as they appeared on the canvas, in happily chosen biblical language, thus rendering the exhibition a sermon to the eye and ear alike. This Passion Play, as itis called, made impressions upon the mind that will play in the imagination and help to guide the mind and heart of those who saw it until they shall see Him face to face.

The Elon College Band rendered some music during the early part of the evening and the exhibition was interspered with several vocal solos by Miss Pitt and instrumental selections by Miss Wilson.

LaGrippe is still visiting in our town and several persons are sick as a result, but I think none are seriously ill. With care and attention they will soon be restored to their usual health. The students and members of the Faculty are generally in good health.

The 22nd of February, next Saturday and the Annual Entertainment of the Clio Literary Society in the evening, will be the principal feature of the day. Come, the Clio Society never fails to entertain when these annual exercises are held.

W. C. Wicker.

APPOINTMENTS.

Rev. P. S. Sailer will visit churches in the Alabama Conference as follows:

Mt. Zion Feb. 25, at night. Forest Home Wednesday 11, a. m. Feb. 26. 7:30 p. m. Bethany. Antioch Thursday night Feb. 27th. New Hope Friday 11 a. m. 28th, Pleasant Grove Saturday 11 a. m. 29, Beulah Sunday 11 a. m. March 1st, Corinth Monday 11 a. m. March 2nd; Rock Springs Monday night Mar. 2nd; Noon Day Tuesday night, Mar. 3rd; New Harmony, Wednesday night, Mar. 4th; NewHome, Thursday 11 a. m., Mar. 5th; Macedonia, Friday 11, a. m., Mar. 6th.

Brethren, please make these appointments known as much as possible and give Bro. Sailer a good hearing.

G. D. Hunt.

Truett, Ala.

This cheering note comes from Pastor M. L. Bryant of our Berkley, Va. church:

My work is moving along nicely. The congregations are increasing and now and then one joins the church. After regular service I always open the doors of the church for membership after each sermon.

Two good members have joined on account of this method during the past Quarter. Othtrs are expecting to join soon.

The grace of God will make the life gracious.

THE CHRISTIAN ORPHANAGE DEPARTMENT.

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"He that hath pity on the poor lendeth unto the Lord, and his good deed will He pay him again."—Prov. 19:17.

Total Reported Last Week $107.34

Monthly Dues.

Ruth Johnson	$.10
Harald Johnson	.05
Baird Johnson	.05
Marvin Johnson	.05
Burnett Johnson	.05
Janie Elizabeth Pierce ..	.10
Baird Moffit	.20
Ewell J. Argenbright ..	.10
Jessie Wampler	.10
Eula Wampler	.10

Monthly S. S. Offerings.

Dendron, Va.	2.00
Burlington, N. C.	7.57
(Jan. and Feb.)	

Special Offerings.

Ladies Aid Society, Christian Church, Berkley, Va., Main St.	25.00
Miss Anna Helfenstein Elon College, N. C.	1.00
Mt. Hermon Christian Church	1.30
Ida Anderson	.70
G. G. Anderson	.25
Amt 3rd week, 1908	$38.67
Total	$146.01

Elon College, N. C. Feb. 12, 1908.

My Dear Children and Friends:

This finds us in a cold sleety weather, but still our workers have been so busy as to give us a nice report. We are glad to have new Cousins come in almost every week. We thank Ruth Johnson for her letter bringing the membership of her 4 brothers—We welcome the whole family to the corner, as their father joined 2 year ago. We appreciate the interest of both parents and children and hope that our friends will in many ways keep the corner full all the while.

We thank the Aid Society of Berkley Christian church for their liberal gift, and every helpful letter. The Burlington Sunday school is almost supporting a child in the Orphanage by their monthly offerings and we feel their help, as well as that of many other schools. The interest among the churches, Sunday schools and friends grows steadily and we feel that the orphanage is being permantly taken into the life and workings of the church. We thank the good people for this kindly feeling and the degree of permanency that the orphanage has so soon found in their ability to support, and we pray that God may bless the helpfulness given by the people so that we may train the orphan child into useful manhood and womanhood.

The following donations have been received:

Geo. W. Ellington, Manson, N. C, 4bu. splendid water ground meal.

J. Byrd Ellington, Manson, N. C., 2bu. splendid water ground meal.

Mrs. Mary J. Hayes, Norlina N. C., 1pkg. red pepper.

Lacy P. Wicker Jonesboro, N. C., ½doz. fire pokers.

R. S. Brown, McCullers, N. C., 1 pkg. watermelon seed.

Mrs. R. S. Brown, McCullers, N. C. 1gal onion sets.

Wm. Elder, Elon College, N. C., candy and apples for children.

CANCER CAN BE CURED.

My Mild Combination Treatment is used by the patient at home. Years of success. Hundreds of testimonials. Endorsed by physicians, ministers, etc. The local application destroys Cancerous growth, and the constitutional treatment eliminates the disease from the system, preventing its return. Write for Free Book, "Cancer and its Cure." No matter how serious your case, no matter how many operations you have had, no matter what treatment you have tried, do not give up hope but write at once. Dr. Johnson Remedy Co., 1235 Grand Ave., Kansas City, Mo.

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Macon, Ga. "America's Best"
Write at once and learn why we secure best positions, and best salaries for our graduates.
EUGENE ANDERSON, Pres.

RIDER AGENTS WANTED
in each town to ride and exhibit sample Bicycle. *Write for special offer.* We **Ship on Approval** *without a cent deposit*, allow **10 DAYS FREE TRIAL** and *prepay freight* on every bicycle. **FACTORY PRICES** on bicycles, tires and sundries. *Do not buy* until you receive our catalogs and learn our *unheard of prices* and *marvelous special offer.*
MEAD CYCLE CO., Dept. 1-266 Chicago, Ill.

ALTAR CHAIRS, SUNDAY School Seats, School Desks, Portable Chairs, Collection Plates, Communion Tables, Lodge Furniture, etc. Ask for big Catalog No. 60. **E. H. Stafford Mfg. Co.** Chicago, Ill.

Dr. Brown's Magic Liniment
This bottle for you---FREE
Those who seek relief from rheumatism, sciatica, neuralgia, headache, backache, lumbago, sprains, sore muscles, and other pains—Read carefully. We want to help you. We know the marvellous curative power of Dr. Brown's Magic Liniment; how wonderful it is; that when it is poured on a piece of cloth and pressed closely to the place where the pain exists the pain instantly vanishes. It is different from other liniments which need rubbing. You simply smother the cloth under your hands and the liniment penetrates to the source of the pain and instantly relieves it. It soothes the nerves, produces warmth, and starts up the circulation. We know it does all these things—AND WE WANT YOU TO KNOW IT.
Send for the sample bottle and try it. Write to
BROWN CHEMICAL CO., Dept. A. Nashville, Tenn.

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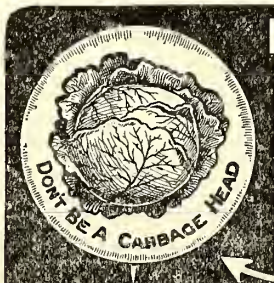

HAVE YOU BEEN TO JAMESTOWN
If so, you no doubt received free, one of these buttons from the S. C. exhibit, given you by the N. H. Blitch Co., the largest Vegetable and Plant farm combined in the *world.* We will be glad to have your orders for cabbage and garden plants of all kinds, raised in the open air. Special express rates. Prices as follows:—1,000 to 5,000 at $1 50 per 1,000; 5,000 to 10,000 at $1.25 per 1,000; over 10 000 at $1.00 per 1,000, f. o b. express office Meggett, S. C. We guarantee count, make good all bona-fide shortage, and give prompt shipments. All seeds purchased from the most reliable Seedsmen, guaranteed true to type. We have extra early or large type Wakefield, the Henderson succession and flat Dutch varieties of cabbage plants. Send all orders to **N. H. BLITCH CO., Meggett, S. C.**
LARGEST PLANT & TRUCK GROWERS ON EARTH

Rev. J. O. Atkinson, Elon College N. C., candy and apples for children

Mrs J. E. Langston, Auburn, N. C., 1 quilt.

The variety of these gifts from time to time fill the little needs in a large home, and Bros. Ellington's 6 bu. meal will fill a large need for some while in our home, so will the seasoning of the pepper and the flavor of the onions: and sweets of the melons, candy and apples have and will delight the children; while the steady service of the pokers and quilt will last for years. So let the good work go on and the liberal gifts of whatever kind come in.

With best wishes to one and all I am.

Fondly Yours,
Uncle Jim.

Cardenas, N. C., Feb. 8, 1908.

Dear Uncle Jim:

I am expecting to visit the Orphanage in about a week. I enclose my dues for Feb. with my brothers also.

Your niece and nephews.
Ruth Johnson,
Harold Johnson,
Baird Johnson,
Marvin Johnson,
Burnett Johnson.

Well, Ruth, we will be glad to see you when you come. Glad indeed to hear from the boys this week.

Semara, N. C.

Dear Uncle Jim:

I will send 10cts for the band. Brother is sick today. I have had a real bad cold for the last two weeks. I go to school. Miss Smith is my teacher. We all love her, she is so sweet.

Your niece
Janie Elizabeth Pierce.

This is bad cold weather Janie and is hard to fight against them. Glad you love your teacher.

Mt. Clinton, Va., Feb. 7, 1908.

Dear Uncle Jim:

Enclosed please find 20cts our dues for this month. I read in the Christian Sun about the children's Christmas at the orphanage. Am glad they had such a nice time.

There is snow on the ground here and it is a nice time for sleighing.

Your loving nieces,
Jessie and Eula Wampler.

So girls you can test Ewell's new sleigh on the snow. Guess you'll have a good time.

Dear Uncle Jim:

Mt. Clinton, Va., Feb. 7, 1908.

I am glad to hear that Santa Claus

OPERATION PREVENTED

The True Story of a Lady Whose Doctor Counseled an Operation, But Who Cured Herself at Home, After all Other Treatments Had Failed.

Only a weak woman who has actually experienced it, can realize the shock that comes with the doctor's words: "You must have an operation."

Frequently the doctor is right, but sometimes he is wrong, and finds it out after, or during, the operation, when it is too late.

Many women have found that, by taking Wine of Cardui, they have been able to prevent an operation which their doctor had thought necessary, owing to the wonderful curative effect Wine of Cardui proved itself to have, on their organs and functions.

Of such is the well-known case of Mrs. Blanche E. Stephanou, of 1228 S. 42nd Ave., Chicago, Ill., wife of Lawyer John Stephanou, President of the Greek Society Arcada, of that city. In a recent letter, describing her case, she writes: "Five years ago, the birth of my baby left me in a very bad state. I suffered with a constant backache, and had such a miserable bearing-down feeling every month. I also had a pain in my side, and am almost unable to describe how miserable I felt.

"Of course, living in a large city like Chicago, I received treatment from some of the finest doctors in the city, which did me no good. After spending hundreds of dollars, my husband engaged one of the best women specialists here. He suggested an operation right away, but I would not consent. After suffering like this for years, a very dear friend advised me to take Wine of Cardui, and from the very first bottle I can truthfully say I began to improve. I have now taken eight bottles and look and feel like a different person. My pains are gone, I am getting stout, eat well and can now wear my corset, which I have not been able to do since I was first taken sick.

This letter proves that it is sometimes best to try the Cardui Home Treatment first, before consenting to an operation.

If your case is like it, why not try Wine of Cardui for your troubles?

If you need special advice regarding your case, write us frankly, giving symptoms and stating age, and we will send you Free Advice, in plain sealed envelope. Address Ladies' Advisory Dept., The Chattanooga Medicine Co., Chattanooga, Tenn.

To Drive Out Malaria and Build up the System.

Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children. 50c.

King's Business College

Capital Stock, $30,000.00 Business. When you think of going off to school, write for new Catalogue Journal and Special Offers of the leading Business and Shorthand Schools. Address King's Business College, Raleigh, N. C., or Charlotte, N. C. (We also teach Book-keeping, Short-hand, Penmanship, etc., by mail.)

The above are types of Roofings scientifically made from NATURAL ASPHALT and LONG WOOL FELT. They are more attractive in appearance,—cheaper than shingles, tin, corrugated iron, tar and gravel, etc., and without repairs will last longer.

Don't be satisfied with something "just as good." If your dealer cannot supply you, write us direct. We will sell you in any quantity, **freight paid to your Railroad Station**, at the following prices:

"ELECTROID" (Hard Rubber Finish) 1 ply $1.85, 2 ply $2.20, 3 ply $2.60 per square.

"ACME" (Flint Coated Both Sides) 1 ply $1.95, 2 ply $2.30, 3 ply $2.70 per square.

"UNIVERSAL" (Gravel Surface) $2.90 per square; one weight only—about 135 lbs. per square.

Sufficient large-headed Galvanized Nails. Liquid Cement, and full printed directions for laying, packed in the core of each roll. "YOU CAN PUT IT ON"

Write for Descriptive Catalog "D." **Samples free for the asking.**

CAROLINA PORTLAND CEMENT CO., Charleston, S. C.

Also Portland Cement, Lime, Plaster, etc.

TRY
BARRETT'S COUGH SYRUP
FOR COUGHS AND COLDS.

Also remedies for Chapped Hands, Toilet Articles and anything in the Drug line. Nicest goods, best prices always.

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Burlington, N. C.

THIS SOLID **GOLD RING** for selling seven 25c boxes "Merit" Blood Tablets. 30 days allowed to sell Tablets, return money and get ring. Address "Merit" Medicine Co., Room 30. Cincinnati, Ohio.

did not forget to stop at the orphanage. He brought me a sled and a book.

I enclose a dime for the band. Best wishes from your little nephew,

Ewell J. Argenbright.

Well Ewell, has it snowed enough for you to try your new sled? What was your book? Can you read it?

Asheboro, N. C. Feb. 7, 1908.

Dear Uncle Jim:

I will send you my dimes for Jan. and Feb. I like the Children's Corner very much and enjoy having the letters read to me.

We have some chickens now and I love to go and hunt for the eggs. I shall be so glad when we have some little biddies.

Did the little cousins enjoy playing in the snow when it fell? I was sorry it melted so quickly. But I had a fine time riding on my sled while it was here. Father took me to see my "Aunt Liza" on it and he went on to his office and called for me at noon as he came on to dinner.

Well I must not take up too much space so I will close with love for the cousins.

Your little nephew,

Baird Moffitt.

Ah, the snow, Baird is what all the children like. Glad you had such a good time.

THE SUNDAY SCHOOL.

Lesson VIII Feb. 23, 1908.

Jesu at the Pool of Bethesda.

John 5:1—18.

Golden Text.—He took our infirmities, and bore our sicknesses. Matt. 8:17.

Lesson Story.—After healing the Nobleman's son, about three months passed during which time no speeial event is recorded in the life of Jesus by the Evangelists.

The time of the Passover at Jerusalem drew nigh. Jesus went up to the city of Jerusalum. In that country the cities had great walls of stone around them. The people built these walls to keep out their enemies, when they eame with soldiers to fight against them. There was such a wall around Jerusalem.

In this wall were gates for the people to pass through. One of these gates was called the sheep gate, because sheep were taken through it into the city.

Near the sheep gate was a pool on little pond of water, called the pool of Bethesda, and around this pool were number of people were gathered who were sick, or blind, or lame.

They were waiting here because, sometimes, the water in the pool moved, as if somebody had stirred it up or troubled it. And they thought that whoever went into the water first, after it had been troubled, would be made well of whatever sickness he had.

Jesus came to the pool of Bethesda, and walked among the sick people who were waiting in the porches. A man was there who had been sick for thirty-eight years. He was too weak to walk, or even stand, and he was lying upon his bed.

Jesus knew how long he had been sick and he pitied him, and said to him,Dost thou want to be made well? Then the sick man, because he thought he must get into the water to be made well answered Jesus, and said, I have no one after the water has been troubled, to help me into the pool. But while I am trying to get into the pool, another person steps in before me and I am too late.

Then Jesus said to him: Rise, take up thy bed and walk. And at once the man was made strong and well, and he rose and took up his bed and walked.

The Pool of Bethesda.—The pool of Bethesda was probably the Fountain of Virgin under the eastern wall of Jerusalem, south of the temple area, and near the sheep gate (or market, for the market for sheep was held just outside the gate.) This spring is intermittent to this day, and various travelers have seen it suddenly rise from five inches to a foot and then quickly subside.

The cause of the Intermittent Flow. The explanation is undoubtedly an underground water course traceable from the pool of Siloam up to a fountain head on the north of Jerusalem and a siphon-outlet by which the contents of the upper reservoir are discharged.

The geysers in Iceland, and in Wyoming on the Fire-Hole River, and elsewhere are examples of intermittent springs.

Medicinal Waters.—Medicated waters are very common in many parts of the world and people come to them from long distances to be cured. To these waters, the ancients ascribed supernatural properties. Near them were placed the sanctuaries, provided with baths, hospitals and medieal sehools, as well as theatres and places of amusement.

Life from Troubled Waters. Although the statement of V. 3 is rejected, yet that the waters were troubled for healing is corroborated in V. 7. Healing still comes from the trouble pool of life. In your vicinity is a pool of water, and you are thirsty, you come to it and find it foul, you do not drink. Another pool is near, you come to it and find it clear as crystal, and find in it health, for it is flowing water that gives as well as receives.

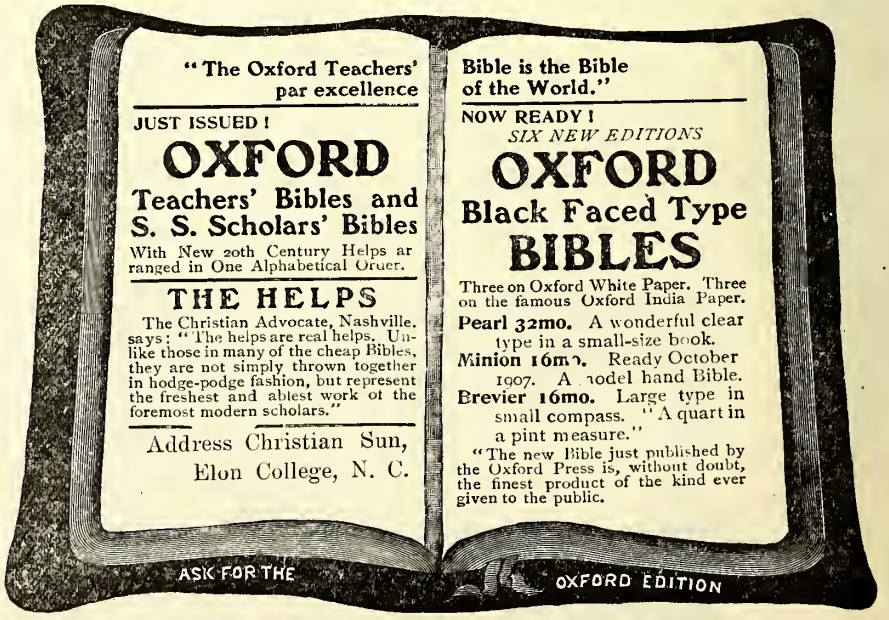
Agitation is not a disease nor a medicine; it is not the cure but the diet of a free people. Henee in unsettled movements and new awakenings eoncerning Bible study and Sunday-schools we find not an evil omen but the assurance of life, truth and progress.

Practical Suggestions. (1) Not a few are waiting for some singular stir or emotion, some outward excitement to carry them into the kingdom without going directly to Jesus.

(2) Jesus cures the morally sick. He awakens the will power; saying "Take up thy bed and walk." Do the duty you would do were you a Christian.

G. W. T.

The article entitled "Family Worship," by Rev. H. G. Cowan in this issue was kindly sent us by Rev. J. J. Summerbell, D. D., this being one of the papers on that topic recently presented in competition for Dr. Summerbell's $50.00 prize. It is well prepared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"The new Bible just published by the Oxford Press is, without doubt, the finest product of the kind ever given to the public.
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and will be read with interest and profit.

REFLECTION.

Late one afternoon, when I was a small boy. I had been to the post-office of the little village where I lived, and was returning to my father's home.

Suddenly the evening sun was hidden by boiling, angry clouds. Soon they had spead themselves into one black, lowering canopy. which, like a vast curtain, darkened the broad expanse of the western heavens. The whole aspect was threatening and awe-inspiring; the distant wind could be heard with its muffled roar, while on the bosom of that sable cloud the lightning played with its thousand glittering fingers; and the thunder echoed and reechoed in deep, voluminous tones. Nearer and nearer came the storm; louder grew the roar of wind, the lightning's flash was keener, and the roll of thunder sounded as one long dapason. The storm was on, the rain fell in torrents, the wind twisted the stately elms, and Jove's thunderbolts rent asunder the mighty oaks.

In a short time the tempest had spent its fore, the solid phanlanx and broken into ragged masses which were drifting away toward the north-east. No sound was heard save that of the dying wind as it lost itself in distant forests. A calm settled over the little village, and just as the long clouds lifted in the west the last rays of the setting sun filled our little world with a flood of glory, and then sank from view to rise on other shores.

So it is in life's feverish, fitful spell;

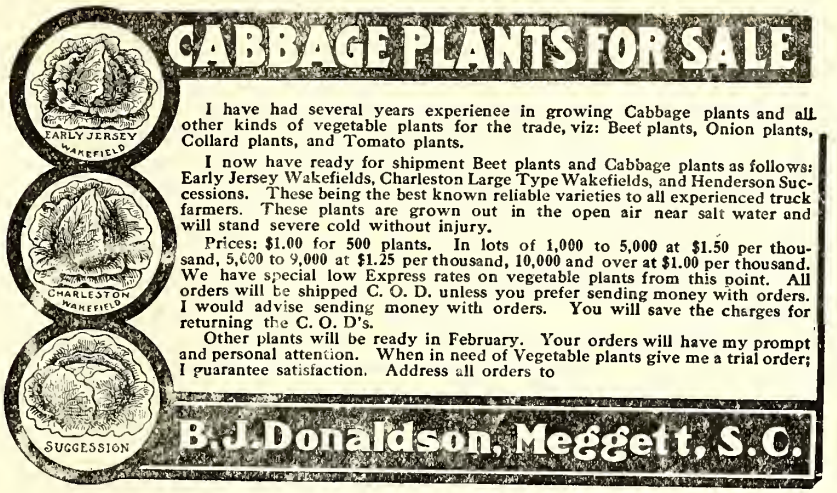
So it is in life's feverish, fitful spell!

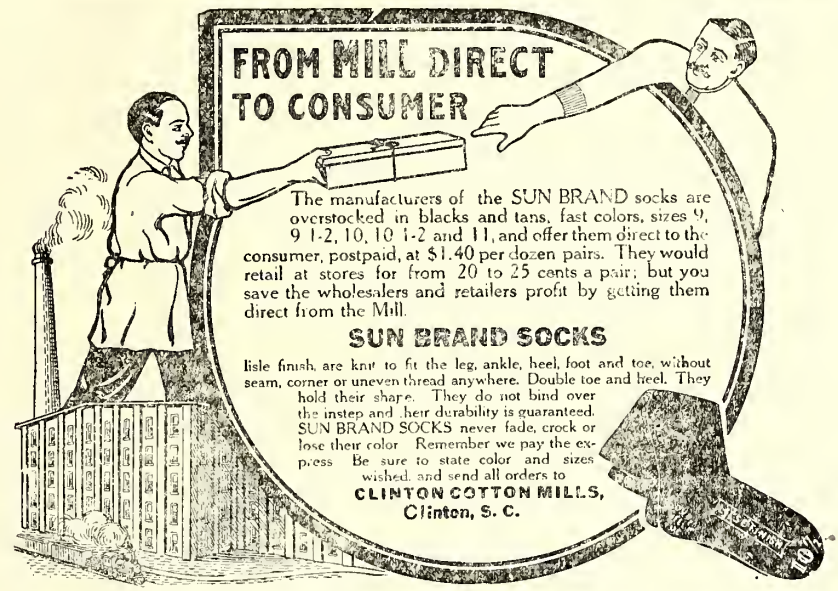
We go away from our Father's house to deal with things temporal, unmindful of the things spiritual. All too soon a conflict of elements, a tempest, arises. It may produce a feeling of distress, or dread. or helplessness, and then we seek some secure refuge. When the soul feels its defenceless and impotent situation in the face of the approaching storm it turns again toward the Father's house. There, and there alone is safety—a sense of security from harm. There we may rest till the storm of life is past, enjoy the calm after the day's great strife, and at the close of life's evening sink into sleep amidst a flood of glory and divine peace, only to rise on some fairer shore where neither sun nor moon nor stars shall shine for the glory of God is its light.

G. C. Davidson.

Fayettville, N. C., Feb. 8, 1908.

Sorrow may be God's sifting us out for service.


CABBAGE PLANTS FOR SALE
EARLY JERSEY WAKEFIELD
CHARLESTON WAKEFIELD
SUCCESSION
I have had several years experienee in growing Cabbage plants and all other kinds of vegetable plants for the trade, viz: Beet plants, Onion plants, Collard plants, and Tomato plants.
I now have ready for shipment Beet plants and Cabbage plants as follows: Early Jersey Wakefields, Charleston Large Type Wakefields, and Henderson Successions. These being the best known reliable varieties to all experienced truck farmers. These plants are grown out in the open air near salt water and will stand severe cold without injury.
Prices: $1.00 for 500 plants. In lots of 1,000 to 5,000 at $1.50 per thousand, 5,000 to 9,000 at $1.25 per thousand, 10,000 and over at $1.00 per thousand. We have special low Express rates on vegetable plants from this point. All orders will be shipped C. O. D. unless you prefer sending money with orders. I would advise sending money with orders. You will save the charges for returning the C. O. D's.
Other plants will be ready in February. Your orders will have my prompt and personal attention. When in need of Vegetable plants give me a trial order; I guarantee satisfaction. Address all orders to
B. J. Donaldson, Meggett, S. C.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The manufacturers of the SUN BRAND socks are overstocked in blacks and tans, fast colors, sizes 9, 9 1-2, 10, 10 1-2 and 11, and offer them direct to the consumer, postpaid, at $1.40 per dozen pairs. They would retail at stores for from 20 to 25 cents a pair; but you save the wholesalers and retailers profit by getting them direct from the Mill.
SUN BRAND SOCKS
lisle finish, are knit to fit the leg, ankle, heel, foot and toe, without seam, corner or uneven thread anywhere. Double toe and heel. They hold their shape. They do not bind over the instep and their durability is guaranteed. SUN BRAND SOCKS never fade, crock or lose their color. Remember we pay the express. Be sure to state color and sizes wished, and send all orders to
CLINTON COTTON MILLS,
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FORMERLY HELMS' CROUPALINE

AN EXTERNAL REMEDY

For Croup, Colds, Whooping Cough in children—Colds, Soreness in Chest and Cold in Head in adults. Physicians prescribe it and get the best of results. Don't take any substitutes, as they are not as good. Sold by all druggists. 25c for two-ounce box.

J. D. Helms, Manufacturing Chemist.

10 S. Elm St., opposite McAdoo Hotel. Greensboro, N. C.

A young farmer near Morrisonville, Illinois, finding farm labor very scarce, resorted to heroic measnres to solve the problem. He offered his wife a sill dress to assist in husking the corn, and she proved a good hand by husking seventy-five bushels the first day. Neighbors saw the performance and the giving of silk dresses to wives, sisters and sweethearts became epidemic, with the result that the women in that part of the corn belt are the best dressed of all the states around.—American Farmer.

Rev. C. H. Rowland of Franklin, Va. did service in a series of meetings at Elon College the past two weeks that will be long remembered. He delivered the gospel message in a plain, frank, straight forward manner that was refreshing, edifying and spiritually uplifting. The entire community is better for his coming. Thirty five have already united with the church, but this number does not indicate the lasting good that was accomplished in the name of the Master.

MARRIED.

Spitzer-Chapman.

At the home of the writer, Harrisonburg, Va., Jan. 26th, Mr. Elmer N. Spitzer and Miss Maud V. Chapman were united in the bonds of matrimony.

Mr Spitzer is a member of New Hope Christian church and Mrs. Spitzer is a member of Bulah church . After the ceremony the couple were served with a sumptious dinner at the home of the bride, Mr. and Mrs. James M. Chapman.

The writer is very sorry he could not accept the kind invitation to be present.

We join the many friends of Mr. and Mrs. Spitzer, on best wishes for a long and happy life.

W. T. Walters

Lewis-Milteer.

A quiet but beautiful marriage was solomnized by tre writer at tre home of Mr. John T. Milteer, near Holland, Va., Jan. 29th, 1908, when his second daughter, Miss Theo. Pearl, became the bride of Mr. Julian T. Lewis. The parlor had been tastily decorated in evergreen and lighted with candles. Mrs. J. K. Jones played the wedding march while the bridal party entered from opposite doors and approached the altar, where the bride and groom standing in front of an evergreen arch plighted their troth to each other and became one. A large number of relatives and friends witnessed the ceremony. The bridal party together with a host of invited guests repaired at once to the home of the groom's father, where a sumptuous wedding supper was served. Hospitality was genuine and abundant and a happy social evening was spent. May much happiness and prosperity attend their wedded life.

N. G. Newman.

Dement-Weldon.

Mr. Douglas Dement and Miss Myrtle Weldon were married by the writer, Jan. 29, 1908, five o'clock P. M., at the home of the bride's father, Mr. David Weldon, in Franklin Co., N. C. The bride is a member of Liberty church and a former Elon College student. The groom is an industrious merchant and farmer of Franklin Co. After the marriage an elegant supper was served to relatives and friends present. Mr. and Mrs. Dement will make their home at Pugh's Hill, N. C. The writer with a host of other friends wishes for them a happy, useful and prosperous life.

C. E. Newman.

Bain—Tatum.

Yesterday afternoon, January 22d, was an occasion of much joy at Centerville Christian church. Promptly at two o'clock Mr. Geo. W. Bain, a deacon of Centerville church, led to the hymeneal altar Miss Nettie Lee Tatum.

The church was tastefully decorated in evergreens. At the altar was erected an arch from which suspended a bell, under which the happy pair plighted their troth and hurriedly sped their way on to the home of Mr. W. E. Bain, the father of the groom where they were tendered a reception by their many friends.

Mr. Geo. Baily was best man and Miss Alma Tatum, sister of the bride was maid of honor. Other attendante were: Mr. Earnest Padgett and Miss Jennie Bailey; Mr. Richard Morris and Mr. David Hennaman served as ushers. Mrs. W. H. Morris, of Disputanta, performed at the organ. The writer was the celebrant. May the happy pair live long and well.

H. E. Rountree.

Waverly, Va., Jan. 23d, 1908.

DIED.

Taylor.

Sister Mary Elizabeth Taylor was born July 24, 1843 and died Dec. 21, 1907. Sister Taylor was a consistent member of Lebanon Christian Church and a Christian character of excellent qualities. In the absence of her pastor Bro. Jos. A. Foster prepared the following to read at her funeral:—

My dear Friends:—I wish to make a few remarks about our beloved sister Mrs. Mary E. Taylor, and I hope you will bear with me patiently.

It is indeed sad that one by one our true, noble Christian women who are consecrated to duty, to whom selfishness is unknown, and disloyalty is a stranger, are passing away. Time with his ruthless scythe is gathering for the Master's harvest some of the truest and best members of our beloved church. Though sister Taylor is gone, her Christian deeds and saintly influence will live on in our hearts to bless the lives of many of us who remain behind, and we shall call her blessed for the beautiful life she lived. When the sad intelligence came to us that another one of our beloved sisters had fallen asleep in Jesus, it made a thrill of sorrow in our hearts because we fear that her like and life will not be seen again among us. Her best charms were sweetness of disposition, her highest ambition was to be first in the Master's service, and her perpetual prayer was for the triumph of His kingdom.

We see in her life noble Christian womanhood shining like the stars in the firmament. If all her noble deeds were

DR. JNO. H. BROOKS,

—DENTIST—

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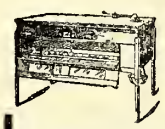

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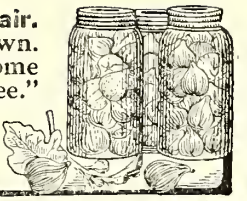

flowers, today the air about her grave would be laden with sweet perfume. One of our truest, best members has gone. A pure, sweet, faithful, modest, consecrated, Christian woman was sister Mary E. Taylor. This is the inscription I would place on her grave. From my own knowledge, I have a right to know that she was all that this language expresses, and I realize that no higher eulogy could be given her. When the summons came and laid its icy finger on her throbbing heart, the Master said: Enough. Come up higher to live with the redeemed.

She approached her resting place like one that lies down to plesaant dreams, for she kept the faith and finished her course to wear a golden crown with many stars. Hers was a life of continual usefulness; from her hands many deeds of charity were dispensed always in that quiet spirit which shows the highest type of Christian character. She always gave good advice in that sweet, loving, tender manner that goes to the heart and leaves a deep and lasting impression. Her spirit was cheerful and no one could come into the slightest contact with it without receiving an uplifting influence that led them closer to God. She cheered those who were sorrow-stricken and raised the fallen; she rejoiced and dried the mourners tears; bound up bruised and bleeding hearts, and brought consolation to the distressed.

Never again will her home be counselled by her wise advice; never again will her friends and neighbors listen to her good counsel; never again will her church, which she loved so much have her presence at its meetings. The warmth of joy has departed and the light of life has vanished from her eyes. This star of Christian light that once shone, shineth no more in her home, church, and neighborhood; but has forever set, and her sainted memory, her Christian influence is all that is left us of her true womanly character.

She was a kind devoted mother, a loving sister, an excellent neighbor, and a true friend. While you weep, there are those who weep with you. Your loss is a sad one, and in your home no one can take the place ofmother , but Jesus will gently lead you and you shall meet your mother in the sweet bye and bye where you shall never say good bye in the home of the soul in heaven.

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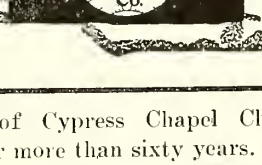

Harrell.

At her home, near Cypress Chapel, Nansemond Co., Va., Jan. 15, 1908, Mrs. Sarah E. Harrell, the beloved wife of Deacon E. R. Harrell, aged 77 years. She was a Miss Parker before her marriage to E. R. Harrell in 1856 a little more than 51 years ago. She had been in declining health for some time therefore her death was not a surprise to her many friends. She was fully resigned to the will of the Lord, having been a member of Cypress Chapel Christian church for more than sixty years. While her sufferings during her last days were great, she was never known to murmur or complain. She was truly a sweet spirited mother. She was perfectly devoted to her home, neighbors and church. For her to live was truly for Christ and to die was her gain. The life of that dear departed mother teaches us that it was all for Christ and that her death has been great gain to her. The children

5 sons and 3 daughters tell us the great truth and object of her life was to glorify Jesus who loved her and had given Himself for her. Therefore like the great Apostle Paul she could say "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge shall give me at that day; and not to me only, but unto all them also that love his appearing."

She was a true sincere child of God and like her dear Savior—her greatest desire was to make others happy. She was a good neighbor, good mother, faithful wife and true to her church. Death is a superlatively grand and consoling idea to the christian; without this radiant idea, this delightful morning star indicating that the luminary of eternity is going to rise life would to the mind of the true child of God darken into midnight melancholy. The expectation of living here and living thus always would indeed be a prospect of overwhelming despair. We should be grateful to God for that decree that dooms us to die and also for that sweet and blessed gospel which opens the vision of an endless life and above all to that dear Savior, who has promised to conduct us through the sacred trance of death into scenes of paradise and everlasting delight.

"Friend after friend departs
Who hath not lost a friend,
There is no union here of hearts,
That finds not here an end."

Mother Harrell just before she died told her loved ones goodby and asked them all to meet her in Heaven. She leaves to mourn their loss a devoted husband and 8 children, 5 sons and 3 daughters. A. L. Harrell, Cypress daughters: A. L. Harrell, Cypress Chapel, Nansemond Co. Va., Deacon W. H. Harrell of Portsmouth Va., A. P. Harrell, Port Norfolk, Va., E. M. Harrell, of Portsmouth Va., C. C. Harrell, Cypress Chapel, Va., Mrs. D. W. Henderson, Nurneyville, Nansemond Co. Va., Mrs. J. L. Johnson, Newport News, Va., Miss Nettie Harrell, Cpyress Chapel, Va., twenty grand children, one great grand son and many friends.

The funeral service was conducted by her pastor at the old Church and her remains were placed away in the church cemetery to await the coming of Jesus.

The Lord bless and comfort the dear bereaved ones.

H. H. B.

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